

# THE LOG

TOC H  
(WOMEN'S SECTION)







# THE LOG

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## INTERVALS

OF the undergraduates of a certain Oxford college for women it was said (in the piping days of plenty) by the staff "below stairs": "They eats and they eats, with intervals for meals." Of Toc H one is tempted to say: "They talks and they talks, with intervals for meetings." The crux of the matter in both cases is where (if anywhere) do these indulgences lead? The meals, we believe, ultimately led to examinations and degrees and various scholastic attainments. Toc H talking, clearly, must also lead to action or it is worse than useless.

The Council Meeting which has just been held and the Annual Report (printed further on) provide many important subjects for more talk—can we make our movement financially independent? by enrolling more builders, by making our public service of value to the community? Can we make our movement "come alive", feeding its spiritual life by study and by using the expert help of Padres and others who will teach us if we show we mean business? Can we bring about a really sound and strong working relationship with Toc H and also with other like-minded societies which are beside us on the Frontier?

All this we can do—on one condition. And that condition is that in between all our activities there shall be intervals—intervals not for more meals or for more meetings with attendant indigestion, but for quiet, for recollection, for listening. The rhythm of life provides always for rest alternating with activity: so may the tides of the spirit renew and quicken Toc H.

A.B.S.M.



## WOMEN IN PUBLIC LIFE

*The first part of a talk given to Members of Toc H (Women's Section) in the Midlands by Miss Beryl Foyle, Joint Managing Director of Boxfoldia Ltd.*

**W**HAT should be women's contribution to the life and work of the community—is it essentially as wife and mother, as homemaker and housekeeper? Indeed these are important functions and provide for a woman opportunities for influencing the life of her country and determining very largely the kind of citizens the next generation will be; and those women who enter into the occupation intelligently, thoughtfully and energetically make a great contribution to the community.

But (and there is a very large and important "but"), there are some women who both can and want to make a greater contribution and there are some women who for various reasons do not become wives and mothers and whose contributions therefore have to be made in other ways, through work outside the home, both paid and unpaid, in the same way that most men make their contribution.

A discussion on what is the most valuable or useful contribution would be fruitless—the most valuable contribution that any individual can make is that for which he or she is best equipped mentally, physically and temperamentally and which he or she *wants* to make. And let us dismiss straight away the fear that if women had complete equality with men in the world of paid work, that they would relinquish home and family and that the race would suffer—women just are not like that. One might almost retort that we, as women, are prepared to accept men's claim that we are different, and add that we cannot be judged quite by men's standards—but that it is just because women are different from men that it is important that they take their place in every sphere of activity where human beings are working, discussing and deciding.

I would stress the idea of partnership. We recognize that in home life and bringing up a family the contribution of both parents is necessary in the development of the character of the children, and no parent would tackle the task without the other, except under compulsion. Very often where this has to be done it becomes an explanation for later problems that arise in connection with the children.

So in the life of the community. The advice, the counsel, the guidance of both men and women should be sought.

The extent to which women are unable or unwilling to take their part in public life will be the extent to which the development of society is held back. I have often heard used as a jibe against women that they are more interested in people and



personal things—the implication being that they miss the bigger and more important aspects of life. But I think it might be agreed that the most important aspects of life have to do with people, and that it is just because a woman is interested in people that it is essential that she should take her place as the partner of man in every sphere of activity.

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Before we can talk about "Women in Public Life" we must first answer the question "What is Public Life?"

We are all of us, men and women, in whatever job we do, to a certain extent in Public Life, in so far as our actions and thoughts, when they are expressed, are known by others and influence others—we cannot escape the fact that other people's lives are influenced by us; and it may only be by the extent to which an individual's actions influence other people's lives that we declare whether or not they are in public life.

Or shall we say that public life consists in being involved in some sort of voluntary service for the community: in other words, Public Work is unpaid work? This may bring us nearer to the true definition and yet again we may find ourselves restricting our definition according to degree. And, of course, the degrees and kinds of voluntary work are so great that a part only of their catalogue would take up the whole of my time.

I propose rather to leave the definition a little vague, assuming that we all know roughly what we mean by Public Life, and to comment, somewhat at random, on the types of public work in which women can engage, on the qualities that appear to be demanded in women; a little on the degree of success they achieve and on some of what I believe to be reasons why women do so much less than men in those sections of public life *where policy is formulated*.

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In today's Parliament there are 625 members of whom 20 are women. One woman is a member of the Cabinet.

This is the sum of our achievement thirty years after the removal of all legal barriers to women voting. I wonder whether the Pankhursts would be surprised at the apparent lack of ability in women. Did they believe that the removal of legal barriers would even in a generation result in effective recognition of equality: had they any illusions about the extent to which their own sex would support them: were they quite sure that a woman would develop confidence in herself: could they be sure even that women would ever want to stand for public office?

I think not—I am not an authority on the suffragettes but I mention them because any mention of women in public life that ignores the work of the suffragettes would be unreal. I cannot imagine that they had any illusions about their own sex—our

own sex is possibly the one about which we don't have illusions.

I believe that what they were doing was to break down a door that had been locked and barred; in other words they removed a barrier that had been deliberately built. They opened the way for women to take their full part in Public Life but they must have known that it would take a great many years to break down tradition, sentiment, women's inhibitions, the fear that they have not the ability and perhaps the men's fear that they have, and, what is probably much more important, the fact that they have a biological function to fulfil. As their first duty lies in creating a home, it has made full participation in public affairs at a high level very difficult.

I neither reject nor accept this situation; I believe that what a woman does is for her to decide—in the same way as a man selects a career. It may mean that sometimes a woman with particular ability may choose marriage and so may be lost to a certain sphere, but nobody can doubt the contribution that she may make in a less obviously eminent position; and if that is her choice I do not think any of us have the right to criticise.

Equally I would maintain that if a woman of high ability does aspire to a high position, then neither have we nor anyone else the right to keep her from it.

The vast majority of public work is unspectacular; much of it is the sort of routine, repetition work which, when it is carried out in a factory and paid for, many people deplore and ask whether it could not possibly be made interesting. Generally speaking, less credit than is due is given to those who carry it out. Usually they are lumped together in a vote of thanks under some such phrase as "All those who by their work behind the scenes have made this possible".

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But I am in danger of getting off my prescribed route.

There is now no legal barrier to a woman taking up any type of public work that may appeal to her and for which she may have the ability, but it is also true that there are at the present time far too few women in what one might call the higher reaches of public life—Parliament—Local Authorities, taking part in Government Commissions and Committees or acting as Chairman of Committees.

There appear to be three main reasons for this state of affairs:

1. Women are not yet taking their place in the world of work alongside men and therefore they tend to be overlooked when appointments are made to public office. They do not stand for local or national government in sufficient numbers (and they get in in even less), so that in Parliament and on Local Councils there is always a preponderance of men.
2. Women's own diffidence and fear that the job is beyond them—fear of public opinion in the first place because they



are, in taking public office, flouting convention and in the second because they are more sensitive to criticism than their male colleagues.

3. And the last is prejudice, both from the other sex and from their own. Women were for so long debarred from taking part in anything outside the home that we cannot in the comparatively short span of thirty years hope to eradicate completely what has been bred into the race for generations.

There is a popular theory that marriage is a refuge. This is one of the most dangerous infections of modern life; it is probably the major factor in broken marriages, in unhappy irritable homes and is responsible for much waste of effort and wealth.

Marriage, it seems to me, should be neither a refuge nor an alternative to a career. It should be perfectly sensible and practicable for a woman to marry, have a home and children, and still continue to practise whatever skill or art she had acquired prior to her marriage.

If we can develop conditions where this was normal for the majority, for all those women who wished to continue in some sort of activity outside the home, we should develop at the same time happier homes where the woman would be a better wife and mother because she was a better citizen.

In the case of very energetic and forceful personalities I am not sure that the fact that a certain amount of energy would be deflected from the home is not a good thing, and would leave the children much less submerged than they often are when the woman's whole interest is centred on them and her house.

Slowly, very slowly, however, men and women are realising that the community is made up of both men and women in roughly equal proportions and it is being realised, too, that women have a contribution to make apart from child-bearing, as women, and of a kind that cannot be made by men.

*(to be concluded in July)*

## CHRISTMAS WITH THE GERMAN CHILDREN AT HILDESHEIM

*This article has been contributed by Mrs. Webb, wife of the  
Toc H Commissioner, B.A.O.R.*

**T**WENTY miles south east of Hanover is the German town of Hildesheim, a very old town and badly bombed near the end of the war. Exeter House, as the Toc H Club is called, was opened by 'Jock' Brown, and soon after he was assisted by Miss Phyllis Jones. A little later contact was made with a large German hospital situated on a wooded hillside south of the town. This hospital is for T.B. patients, and amongst them are 60-70 children, boys and girls suffering from T.B. of the bones.

Jock and Phyllis, together with the soldier boys, soon became the friends of the children, and Phyllis started work on making toys for them. When she left Hildesheim and returned to the U.K. she passed her job on to Mrs. Webb, wife of Padre Paul Webb.

In April, 1950, Mrs. Webb got several German ladies interested in the work of toy making, and in making up, from oddments of material and wool, garments for those who are able to get up and go out for short walks. The German sewing group became very enthusiastic, and by June the Christmas toy making was well in hand. Cushion covers and table centres were being made in order to obtain money for further materials, and for buying mechanical toys for the boys who were too old to be



CAROL SINGING

interested in felt toys. Dolls, needlework boxes, teddy bears, dolls' beds and felt toys of all kinds were made for the girls. Most of these articles were made from material, cottons, silks and wool sent out to us from kind friends in England—some from our friends in Toc H (Women's Section).

The children's Christmas Party was to be held on the 24th December, and a week beforehand the toys, and chocolate and bon-bons that we had collected, were sent to Sister Maria, who is in charge of the children's section of the hospital. During the afternoon of Christmas Eve a small party consisting of members of the sewing group and others, went from Bad Salzuflen through snow-covered country, and arrived at the hospital to find the Christmas party in full swing. Here we met the grand old doctor, who, for over thirty years, has specialised in the treatment of this particular type of T.B. The children love him, and call him 'Uncle' doctor.

When all was ready, and the children were hushed, the toys



were brought in on trolleys by Father Christmas. The children who were out of bed gathered round him. A special carol had been rehearsed for the occasion, and the children chosen were dressed in white and held tall lighted candles. In the centre of the group was a small child in a crib representing the Christ child. The children sang "Holy Night", the famous German carol, and musical accompaniment was given by other patients in bed playing on flutes. Father Christmas then talked to the children, and after he had given presents to the convalescent patients, went round from bed to bed asking each child about his or her conduct during the past year, and then giving them a present.

Christmas to the German children is a happy, but solemn,



SORTING THE TOYS

time, therefore there was nothing strange about Father Christmas asking a little boy, who was lying in a plaster case, if he thought he ought to thank God for all the good gifts he had received. Immediately the ward was hushed and the little fellow put his thin white hands together and said a prayer. One small girl of three years was asked by Father Christmas if she would sing, and as it is usual always to obey 'Saint Nicholas' she sang in a voice so soft that only those standing quite close to the bed could hear.

In addition to the gifts of chocolate and toys for each child in the hospital, other gifts of sweets and fruit were given by the soldier boys stationed at Hildesheim.

It was a great privilege to be able to share with the children their party on Christmas Eve and the visitors from Bad Salzuflen felt that the job had been well worth while, the more so because the German sewing group started with no money in hand, and finished its work before Christmas with DM.27 to start on a new venture this year.

E.L.W.

## RHYTHM

ON a day in childhood, long ago, it may have befallen us to burst without warning into a world transformed—a radiant world—a world of life and joy. The day was ours; we shared its quivering joy, its secret power. We could do all things, we were happy. Had we a Nanny, watching our exultant activities, her eyes spoke both sympathy and warning; she said to her pal, "there will be tears before bedtime". And so there were. Imperceptibly, life slipped down again to its commonplace level until it seemed too much to bear. Growing older, we found such experiences to be characteristic of human life, and gradually we discovered the law of rhythm underlying all activities in time and space. As the tides of the sea ebb and flow, so all physical growth is rhythmic in movement. Nothing that God has created moves without intervals for rest.

Nowhere is this universal rhythmic movement more easy to discern than in the history of Religion—outbursts of activity are separated from each other like the crests of the oncoming waves, the deeps answering to the heights. so frequent and familiar are the vibrations of religious movement throughout the ages. Where are we now? Discerning people suggest that the Christian Church after a long period of seeming inertia and inactivity is being called by God and guided by the Holy Spirit into a new era of spiritual activity.

Many contributory causes may bring this about, of which some are the persecution of the Church, inevitably acting as fuel to the fire of love; the ecumenical movement through which is developing a new sense of Christian fellowship and common purpose; the general "debunking" of conventional and formal activities, commonly accepted as "religious", and an increasing desire for the integration of religion with daily life as lived by thousands of Christians who, caught up by the rush and speed of Western civilisation, find themselves unable to make time for periods of quiet withdrawal from life for daily prayer.

As all these currents gather strength it is clear that this is a movement of the Church as a whole; the people of God, the laity, are aware of a deep sense of need for the life which has its roots in Eternity—life as God has planned it.

In an *excellent* book by Elton Trueblood, "Signs of Hope in a Century of Despair" (S.C.M. 6/-), the author, a Professor and American Quaker, has shown how exciting is the emergence of lay religion in our time. The "Apostolate of the Laity" is an idea with which many are familiar nowadays. One result of this awakening of the laity is the emergence of Christian groups and



fellowships. "The essence of the new development is the discovery or re-discovery of the explosive power that lies in a really committed group, who seek to witness *together* to the life and reality of the Living Christ". (p. 91.) Do read this book.

Now—where does Toc H come in, in this contemporary stirring of life in the Churches? *It is right there.* Toc H has a magnificent opportunity in these days. It is a movement of the laity, it is a fellowship of Christians of all Churches, it encircles the world and can reach people of all races. But Toc H must wake up and throw itself heart and soul into the movements within the Church, or it will miss the main stream of life under the inspiration of the Holy Spirit, and might become a back-water. Let us open our minds and hearts to all that is going on.

Here are some suggestions:

*As individuals.* Let us discover for ourselves the rhythm of all true life. Daily life must have its times of withdrawal and concentration on its spiritual purpose. At work there must be the lifting up of the heart to God in praise and offering, or for guidance and courage. Many just drift along on a flat level instead of swinging between Eternity and Time, or looking through external things to find their meaning, as in God's sight.

*As a family.* Whether in our own Church group or our Toc H Branch, let us find a deeper sense of "togetherness" in Christ, of our one purpose as a redemptive society committed to Him and to one another for His use—witnessing *together*, by our corporate life and fellowship, to the Love of God. Such group life becomes more prayerful, more creative, and its individual members go out, as did the Apostles, to difficult and lonely tasks. So group life finds its rhythm, and self-centredness is washed away in the vigorous outpouring of life.

Much more might be said, this may serve to set you thinking and perhaps acting. But it is surely true to say that the experience of childhood with which we began, which seems to come so spontaneously, is seen as we grow older to be a gift of God, a signpost, revealing the Reality to be found in all physical and temporal life, for those who have eyes to see. Indeed for those who try to respond to the movement of the Spirit, and thus beat out in some measure the rhythm of the life of a Child of God, there will come at any time moments of insight and understanding, when humdrum tasks are lit with the radiance of God and we "see into the heart of things". "Blind men came to Him, and Jesus saith unto them 'Believe ye that I am able to do this?' They say unto Him 'Yea, Lord'. Then touched He their eyes saying 'According to your faith be it unto you'—And their eyes were opened." (St. Matthew 9.)

M.T.

# YOU HAVE JOINED TOC H

## ARE YOU PREPARED TO TAKE YOUR FULL SHARE IN ALL THAT IT MEANS?

*The following is a challenge given to Central Councillors at their meeting on March 11th by Joan Utting, Councillor for Woking District, who introduced the big question of every member being prepared to take a full share in all that membership entails.*

MAY I first of all say that any facts I may mention are taken from other Districts and Regions as well as my own.

I think we can divide up our responsibilities as members under the following headings:

1. *Finance.* Our Movement does not pay its way.
2. *Office-bearing.* It is usually difficult to find Office-bearers.
3. *Service.* Often only a few in a Branch do most of the jobs and only a few will tackle the difficult and unattractive ones.
4. *Fellowship;* spiritual responsibility. Very few members appear to do much about stressing our Christian background or encouraging others in a Christian way of life.

Surely if we really believe in a Movement such as ours we should pledge ourselves to do all we can to share in the running of it; for only a Movement which has a firm foundation can have *power* to be of any real use to others.

### 1. OUR MOVEMENT DOES NOT PAY ITS WAY

Much money is being raised by our members for other movements which are usually already quite wealthy, and then branches are unable to give much in comparison to Toc H. We have individually to decide whether it is worth keeping Toc H out of debt and whether Toc H is worth spreading.

I realise that most members do already give all they can afford; but if we think Toc H can be of some real use in this world today we must see that it is spread and if we don't—why belong? To organise sales of work and any money-raising effort means hard work and worry and trouble—lots of each. Is it worth it? It has got to be if we really want to see Toc H bring Christianity and Fellowship to far more people in the world than it does at present.



## 2. IT IS ALWAYS DIFFICULT TO FIND OFFICE-BEARERS

Aren't we rather suffering from lack of thought for others and also lack of understanding of our Movement when we ask the same office-bearers to carry on as long as possible, and do we volunteer to take a turn? The usual excuse for refusing to take office is "busyness"—"I'm too busy already" is the well known cry—quite genuine in lots of cases. However, do such people realise that the current office-bearers are just as busy, probably more so, but they are struggling to give that 'extra bit' because they truly believe in the Movement they have joined. Is it right or fair that we should work such members until they are ill or "fed up" and so lose them—*because we do*. Does it mean that we do not understand all we have promised?

## 3. JOBS

We would probably all agree that many jobs we do are useful and necessary, but usually they are the most obvious and easiest ones. Can we *honestly* say that we have looked for a job which will show the most people that a Christian way of life can be good fun, an adventure and worth trying—and then having found this sort of job, even though it may be difficult—would we do it?

Do we go out of our way to befriend the sort of person who has few friends and is awkward to get along with, or do we just take Mrs. So and So to Toc H because she belongs to this and that and already goes to our Church?

And then:—the last item but the most important of our responsibilities:

## 4. WHAT DO WE DO ABOUT OUR CHRISTIAN BACKGROUND?

Anything?

We do not want to start "talking religion" to everybody we meet but if we believe in Toc H enough to want to tackle this very difficult problem, have we not first to discipline ourselves, and also to teach our more nervous members of a branch how to talk about it?

It should come quite naturally to Toc H members, but does it? If we have pledged ourselves to try and lead others to a Christian way of living, it means more than living a decent life and helping here and there. We should really try to do that "little extra". For example—there are many of us who say, "Oh yes, of course I am a Christian but I don't go to Church, I can pray just as well at home". This is a debatable point but whether it is correct or not, do we who say that, stop to consider the help we might be if we went regularly to Church or Chapel. Such an example might be followed by people we shall never

see or hear of—there are many these days who just watch; and some, after a time, copy. This is a practical way in which we can really “witness humbly”. Is this something we can do if we like or is it a responsibility we undertake on joining Toc H?

Pilots meet within their Districts and Areas, Secretaries and Job Secretaries do too; but we, the Councillors, are the only members of a District who are able to meet representatives from all parts of the country—therefore is it not our duty to take this chance to exchange ideas and suggestions, and to go back to our Districts with some helpful and practical ones; and because of the help we may get from one another, to encourage a greater awareness of all that membership of our Movement means?

*In the discussion afterwards it became clear that the responsibilities of membership were bound up with our responsibilities as Christians: that unselfish service led to “high-hearted happiness”: that more study (particularly but not only of the Bible), either in the Branch or by attending local lectures would be useful: that much would be gained if we realised that we are only one of many associations trying to achieve the same end and worked wholeheartedly with others. It was also suggested that we should be more concerned than we appear to be at present with work with and for young people—with the people, in fact, who are going to be the leaders of the future.*

## SHALL WE HAVE A BRANCH PADRE?

“Have a padre—that’s a gamble if you like it! I thought we’d agreed that gambling isn’t right!”

“No, really, this is a serious question. Headquarters are agitating—in fact there’s quite a song and dance about it in the Annual Report.”

“Yes, I read that. It looks as if we aren’t the only ones who aren’t keen. It says more than 200 branches have no padre.”

“Who said we aren’t keen? We’d very much *like* to have a padre—we’ve always wanted one. The trouble is there isn’t a suitable one here—.”

“I don’t know about that. I can think of one who would be very good, but I know he just wouldn’t have time. All the clergy are terribly busy and overworked.”

“Well, I still maintain we aren’t keen. It’s not easy to get probationers as it is, and if people find there’s a padre floating around at our meetings, they’ll sheer right off. Before they’ve begun to understand Toc H they’ll think it’s all too much tied up with religion.”



"I don't agree there, but I do think we get on better without one. Whoever we choose and however good he is, it ties us up with one church more than another. You can't get away from it. Most of us are Church of England. If we have the Vicar, how are we ever going to get more Free Church members? And if we have one of the others, he won't suit most of us."

"Yes, I think we get on better without one. We can arrange our services where we like without hurting any padre's feelings. Aren't I right in saying that at one time or another we've asked all the ministers to talk to us—even the Plymouth Brethren lay-reader or whatever he is?"

"We've asked them, but have they come? Not they!—well, only a few. They just haven't a clue about Toc H, so they think their own little church organisations and activities are more important. Whatever H.Q. says, they don't understand how we're placed. There isn't a suitable man here."

"I don't often assert myself from the chair, but I don't think we're discussing this in the right way. I know there's a lot of truth in what's been said, but we must think fairly. What do we want in our padre? What do we call a suitable man? What do you think, Mrs. Whiteley?"

"Well, mustn't he be somebody easy and friendly? Somebody who wouldn't be scared of us, and somebody we shouldn't be scared of? Do you know what I mean?"

"Yes, indeed, I'm sure we all agree there. Mrs. Raikes, you haven't spoken yet. What do you say?"

"I don't hold with no padre. What I say is, As long as you do a hand's turn for somebody else, you don't want to let religion get the better of you."

"But the point is, if we had a padre, what kind of a man would you think suitable?"

"I always says to Mr. Raikes: Parsons—you can't make no headway there. Take 'em as you find 'em."

"Don't you think we're rather wasting time? We all know what a Toc H padre should be like. After all, they are a certain sort, aren't they? I mean, more like a man than a parson—some-one who doesn't think religion's all cut and dried, but is ready to give and take. You know—broad-minded, keen on united services and so forth. After all, you're a Methodist and I'm Church, but we all believe more or less the same, don't we?"

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Let's switch off, and discuss it. They've said a mouthful, haven't they, but do we agree? Surely we all agree with the one who said he must be easy and friendly, but don't some of the people most worth knowing take a bit of knowing? As for the padre putting people off, is the notice in the Old House at Poperinghe a dead letter in 1951—"Come upstairs and risk meeting the chaplain"? Toc H has never made any bones about the fact that it

is a Christian movement, and we don't commend Christianity by trying to disguise it. The truth is we are right behind the times if we imagine people are not interested in religion today. They won't go to church and they don't want to be improved, but on the slightest provocation they will discuss religion till the cows come home, and ask questions if they get the chance. They may look a bit sideways at a padre on arrival, but if he is there to talk about religion and answer questions, there's no need to fear he will scare people off.

It is perfectly true that the clergy of all denominations are very busy men. Most of them have more work to do than they can ever hope to encompass, and this means they must select, and do first what seems most worth doing. It isn't worth their while to give an occasional isolated talk to a group of women with whom they have little connection. Give them a chance to form a definite link with that group, give them a chance to take a brief course, to lead a study group, or to answer prepared questions—in short give them a real chance to explain, commend or defend the Christian Faith and the true Christian implications of Toc H, and it is worth their while. There are very few padres who would refuse such an opportunity.

Of course we must recognise that a padre's first duty is to the church he has been called to serve. He is, moreover, a man of convictions. He believes his own church doctrines and methods are the right ones, and he must be expected to say so, but he knows exactly what is common ground. He knows above all that the differences between Christians are as nothing to the difference between those who believe and practise the Christian Faith (which includes church membership) and those who do not. If he can lead others to find their place in the worshipping community, he will be content, even if their tradition is not his own. He may or may not like united services. The Vicar of Bray was very broadminded, but he would have been useless to Toc H!

A padre is not a cumbrous extra a branch can well do without, nor is Toc H an improved version of Christianity of which the clergy have no experience. The gospel is unchanging. It has to be learnt, understood and applied to changing circumstances by each generation in turn and by each individual, and only when it is alive and compelling can it be spread without preaching by the corporate life and activities of the branch. The padre brings to the branch the help and guidance of an expert whose whole life is dedicated to the very cause for which Toc H exists.

Is there a padre in the place who has been trained in theology, who is utterly sincere, a man of deep convictions and wide sympathies, who wants to see the Christian frontiers extended? Of course there is. Then isn't he a suitable man? Of course he is. Shall we get on to him? Shall we have a branch padre? M.S.



## THE CHRISTIAN LAITY

*The following are notes of the very inspiring talk given by Miss Mary Dixon, of the Central Council for Women's Church Workers and the Consultative Committee for Women in the British Council of Churches, at our Council Meeting in March. We are sorry that it is impossible to give the whole talk, but the main points are summarised here.*

TODAY I have been told you would like me to say something about the Christian laity and the opportunities that exist for the Christian laity today; and the first thing I would like to say is—it is a fashionable term of the day. I hear "Christian laity" every day of the week! What does it mean? Who are the Christian laity and what do we mean by our responsibility as "Christian laity"? What does it involve, what ought we to do about it and what ought *you* to do about it as members of Toc H? You have such a wonderful opportunity, being in this Movement.

Our country is really only Christian in name and many call themselves "Christian" who really know little and do nothing about it in their lives. Of course, any Christians who realise this, realise that they have got to be continuously and actively on the side of God and not just Christian in name. So many Christian traditions have been watered down until they have ceased to mean anything very much and it is up to us who call ourselves members of a Christian laity to raise the standard again.

Our Lord Jesus when he went about in the world, went about doing good. He did not go about just not doing harm to anyone—he went about doing *positive* good and those who follow in his footsteps must do the same. It is this 'positive' quality which always appealed to Christians through the ages and which appeals today.

I always like the analogy of the Christian being a soldier. It seems to me we are in a fight which never ceases. It is a battle in which we are engaged with other people and are dependent upon other people—our fellow soldiers. At the same time, a soldier who is any good at all knows how to look after himself. He is not a liability to others. He knows how to fight. He is one who waits for orders, but when he receives them they will only tell him what to do at a particular moment—he does not see what he is doing in the overall strategy of battle and it is only after victory is won he will see his little part. We must be soldiers and fighters and ready to go on waiting for our orders, knowing that when they come, if we carry them out faithfully they will help towards final victory.

One is frequently asked, how can people in these days of difficulty and perplexity, rush and hurry, learn to become positive in their belief as Christians? We must always try to depend on our spiritual life and this can only be done by bringing God into everything that we do. Churches have sometimes become "closed shops" and have tended to separate the secular and the spiritual. There have been splits which it is difficult to understand. It is a habit we have got into and must get out of.

In the Middle East at the end of the War I was sometimes told by the people who ran clubs for the A.T.S., "We don't emphasise Christianity because we want young people to come along". *Why not?* If you want young people to come along—tell them what you stand for. If you put it right up against them they will come. One has seen this happen again and again. The most helpful Padres were those who preached the Gospel, not the ones who told funny stories.

After a period of 1500 years we can just begin to say that at least no man is now a Christian because the Government compel him. This fact makes the present day the most free period in Christianity for 1500 years. It is a fact we are only just beginning to realise. Fifteen hundred years ago the State took up the Church, and to be respected and to get on you had to be a Christian; and even in the last century if you wanted to be a parlourmaid to Queen Victoria you had to be quite respectable and go to Church at least once a Sunday. In these days it is not the same.

So for the first time in 1500 years we are free. What are we going to make of that opportunity? We cannot wriggle out of our responsibility and leave it to the King or Prime Minister and think *they* will give us a lead. We must lead the way, into Parliament and into Local Government, and represent the Christian point of view there. We must see that Christians are present when legislation is being discussed. We must see that Christian people are represented in all walks of life and that they are not just isolated units but bodies of people thinking, praying and planning together.

In these days we must go out into the world as Christians and bring our influence to bear as much as we can as the Christian laity, as people representing all types of Christianity together. One of the things about this particular day and age in which we serve is a wonderful feeling that is prevalent for the need for unity in our Churches. We have to discover in this century how to live together.

The World Council of Churches is an organisation which we could never have dreamed would exist twenty years ago.



It has been very much strengthened by the outlook of Christians who have been through terrible hardships during the war. They look to us in a country like ours—where we have not had such destruction as in Europe—for a lead towards unity. Out of the World Council of Churches came the British Council of Churches and similarly in other countries, especially the U.S.A., where it has gone ahead in a remarkable way. A great many local Councils of Churches have grown up in this country. This is a matter for the people who live in little houses, side by side, people who go to the same shops and cinemas, who sit on local Councils and meet and work together in a Movement like yours—these are the people who are going to make the World Council of Churches live. So we get back to the Christian laity in their jobs, offices, homes, living their everyday life for God, bringing Him into their daily lives and realising that they must link up with their fellow Christians. Do you realise how vast is the opportunity offered to you in this day and age?

During the discussion which followed the following points were made:

(i) That although Roman Catholics are not represented on the British Council of Churches there is co-operation with them in the field of Social Work.

(ii) That the British Council works closely with the Marriage Guidance Council; and local Councils are assisting with the reception of refugees.

(iii) That as the Council was formed in 1940 and not in 1920, it has no *Women's Branch*, as this would be entirely out of tune with the times! All the Committees and Executives are mixed.

(iv) That as Toc H is not another Church or Denomination it obviously could not be represented on a Council of Churches, but it can well help to spread its aims and thus make for better international accord.

(v) That the Women's World Day of Prayer was started independently, but has been taken up by other ecumenical movements.

(vi) That there was room for a closer co-operation between our Branches and ecumenical movements; and that in some cases our Branches might take the initiative and arrange a local meeting to make the British Council known.

(vii) On the question of inter-communion Miss Dixon pointed out that when a mixed group of people get together, the first thing they usually wanted to do together was the last thing they ought to do together. It is wiser, until everyone is in the right frame of mind, to do the things we can do together peaceably, and not to cause strife.

The Rev. Norman Motley (Chief Anglican Padre of Toc H) endorsed what Miss Dixon said. He pointed out that Toc H cannot legislate for the Churches and, therefore, cannot authorise inter-communion. He considered that Toc H could get to work on matters in which Christian denominations are at one, and that the fellowship will grow so strong that ultimately the demand for a closer relationship in terms of communion will be irresistible—until then the rule of hospitality does apply, and any communicants who are unable to receive communion at their own church are welcomed at others.

## SIR WILLIAM HAMILTON FYFE

*Most of our readers will have listened to the Week's Good Cause on Sunday evening, April 8 (if not too much engaged in filling in Census Returns); and having listened they will be all the more interested to read about Sir William Fyfe, who made the appeal. It will be seen that he is an old friend of the family.*

SIR WILLIAM FYFE is a Scot: but his speech no longer betrays him, except when he tells anecdotes about his namesake, Will, with whom he has sometimes been confused. From Fettes he entered Merion College, Oxford, whither after two years as Assistant Master at Radley he returned for a period of ten years as Fellow and Tutor. Here he opened the minds of undergraduates to the living value of the Classics and their hearts to all the best that Oxford had to give. In 1914 he moved to the War Office and wore his red tabs with the same lighthearted grace with which he wears his various gowns.

From 1919 to 1930 he was Headmaster of Christ's Hospital, where his natural appreciation of the individual boy or master made a school of nearly a thousand into a happy family. Here, as in all his posts, he has owed much to the charm and natural grace of his wife. As a result of a Canadian tour with a party of headmasters, during which his gift for witty speech-making won him a nation-wide reputation, he was invited to become Vice-Chancellor of Queen's University in Canada. He had encouraged his boys to take their talents overseas, so it came naturally to him to accept the offer.

In 1936 he was invited to become Vice-Chancellor of the University of Aberdeen, and for the next twelve years he devoted his unlimited energy, his scholarship and his gift for friendship to his native country. Amidst the exacting problems of a great university he found time to preside over the Council entrusted with reorganising the system of Scottish Primary and Secondary Education. Since his retirement in 1948, in spite of failing eyesight, he has devoted his vigorous leisure to many good causes, and has twice taken the air to advise on higher education in the four West African colleges.

Academic honours sit easily upon him: he has such an assortment of honorary degrees that the family charade box is richly furnished with costumes. His published works include translations of Tacitus, Longinus, and Aristotle's Poetics, the last reflecting his life-long interest in the Drama: but if he had written nothing else he would have won some claim to be remembered for his definition of a Committee as a "contrivance by which persons who can severally take no effective action, collectively decide that no effective action can be taken". He holds the



unofficial record for having distributed the prizes to the largest number of schools of which he has personally trained the headmasters.

He is a great critic because all criticism starts for him with appreciation. Herein lies his success as a teacher. He has the art of encouraging his pupils to discover their own powers. He suffers fools gladly by the simple process of making them feel less foolish. He is excellent company for he knows the whole art of conversation, how to listen, as well as how to talk, brilliantly.

He has been in Toc H for more than thirty years. He saw in the rising movement a new idea fraught with great possibilities, especially in the home life offered by the Marks to the boy leaving school and working away from home in a great city. He has identified himself with it both at home and abroad and speaks of it from first-hand knowledge. His fine voice, his ready wit and his happy turn of phrase make him a first-class broadcaster.

### THE WILD CHERRY TREE

Thou lovely bride that leanest from the hedge,  
And scatterest thy perfume without care,  
Among the lesser blossoms on the edge  
Of this white road, ascending like a prayer  
The long steep hill that leads at last to home,  
After the long day's journey, and we come  
To that white form, whose boughs are shining sweet,  
Heedless of all the past day's wilting heat.

Thou standest like a spirit, poised for flight,  
Into the blue expanse of summer sky,  
Or like a virgin girl, arrayed in white.  
Eager to take her vows of chastity,  
Yet full of ardour and fire of joy,  
And youth's sweet dreams, which nothing can destroy,  
Not even life, who bends us to his will,  
And sends us, weary, up the long steep hill.

O wait there still, till I again return  
From my long wandering in foreign lands,  
Where summer suns incontinently burn,  
And where the traveller stretches yearning hands  
To those dear shores that beckon and beguile,  
And to those soft, enchanting fields that smile  
A welcome, and the world of nature lies,  
Full in the light of heaven for all men's eyes.

SHEILA JEFFERISS.

## OVERSEAS NEWS

OVERSEAS News this month comes from the Lone Branches, numbering eight in all—eight outposts of Toc H (Women's Section) scattered throughout the world, for the most part separated from each other and from other Branches of the Family by many miles of sea and land.

*Alexandria.* This small but very cosmopolitan Branch continues to forge ahead. Although two or three members have been lost to this country new probationers have taken their place. Co-operation with Toc H in jobs and meetings is good and comes naturally in this rather isolated Branch.

From *Brussels* comes a report on the year's work from which the following is an extract.—“To give you a picture of our main work this last year—we commenced with the Garden Party arranged in conjunction with the Men's Section and the total proceeds went to needy British Old Age Pensioners, supplying them with coal and parcels of groceries and comforts for Christmas. This was a pleasure not only to the old people, but to the British Community in Brussels who gave us their support, and to our members who worked very hard to make it a success. This year we had a very successful stall at the Church Bazaar, which was entirely furnished by members of the Branch. Work continued throughout the year on parcels of clothing, toys, cot blankets, etc., for the Crèche and Orphanage and we were able to send parcels in June and at Christmastide. We should like to conclude with our very best wishes and express the hope that any visitors coming to Brussels will pay us a visit. They are always heartily welcome.”

*Hong Kong and Kowloon.* These are bracketed together because it is only just recently that two members from Hong Kong Branch decided to gather together a small group of interested women and start a Branch in Kowloon. This has been very successful and the new venture is going ahead well. The Branch in Hong Kong is growing steadily in numbers and meeting regularly. They received their Lamp in September last.

*Kampala.* This is another story of a new adventure. The wife of the Town Clerk of Kampala, a member from this country, finding an interest in Toc H among several of the women in the Town, has brought them together and is telling them all she knows about Toc H (Women's Section) before she comes to England on leave. It is hoped that by that time the foundations of a new Branch will have been firmly laid.

*Nairobi.* A letter from the Secretary gives us the following news.—“One highlight of the year has been the acquisition of



a room of our own and due to the efforts of all the members it looks very homely. It was a great joy to hold the World Chain of Light there. This was really well attended by all Toc H members, the room was full, and one had a complete feeling of unity with the family. Our Michaelmas Day Service was taken by the Bishop of Mombasa in the Lady Chapel of the Cathedral and once again we pledged ourselves to the corporate way of life in Toc H."

*Paris.* This Branch, like Brussels, works a great deal among the needy British people there, and a short while ago we received the following account.—"We are very busy at the present time organising our annual Old Folks Tea Party, which takes place on the 20th. As you know, visiting the old English people in Paris is our special concern. Many of them have worked out here all their lives and having spent most of their savings to keep the wolf from the door during the Occupation, are now nearly penniless and living in very poor circumstances and upon incredibly low incomes. The Toc H Tea Party is one of their bright spots and they talk of it for months afterwards. We expect about 60 of them. Many of them are too old and ill to go out of doors at all and to them we send parcels. We provide an entertainment at which professional artists give their services, and send each one away with a parting gift."

## FARNHAM CASTLE CONFERENCES

**S**TANDING in the midst of very beautiful country, Farnham Castle, the home of the Bishops of Winchester, provides the ideal surroundings for conference and holiday making. With this in mind the Toc H Surrey Area Executive decided to make its contribution to the plans for the Festival of Britain by leasing the Castle for the month of August. Set on a hill overlooking the market town of Farnham in Surrey, its atmosphere of quiet peace and friendliness warmly welcomes any members who care to come. There will be an optional programme of conference and discussion, and opportunities to visit the Festival of Britain, sights in London and the many places of beauty and interest within easy reach, including Hindhead, the Devil's Punchbowl, Waverley Abbey, Guildford, and so on. The cost will be £4 4s. each per week.

If you are interested and would like further information will you please write to the Festival Secretary, Toc H Headquarters, 47 Francis Street, London, S.W.1.

# CORRESPONDENCE

## THE LOG

Dear Editor,

We have discussed the question of "The Log" in the light of recent correspondence on the subject. While we agree that "The Log" contains many items of interest to *members*, it provides very little information to a non-member to make her wish to know more of Toc H.

A suggestion was put forward that perhaps the Aims and Objects of Toc H, as shown in the Diary, might be printed on the back cover of each issue of "The Log" for the purpose of enlightening non-members.

Yours sincerely,

ANNE PAYNTER (*Tottenham*).

## THE FAMILY COACH

Dear Editor,

With further reference to my letter written to you in November, re the "Family Coach". At your suggestion I took the initiative and wrote to Huddersfield. We have since had a very lengthy and interesting letter from them in which they gave us a very detailed report of their activities. Incidentally their letter arrived before the letter from our Branch appeared in "The Log".

Yours sincerely,

WINIFRED BESS (*Romford*).

## YOUTH CONTACTS

Dear Editor,

The Youth Committee feel that it might be useful to give a few suggestions to branches for contacting the Younger Generation (see "This Our Aim", Point 3, *March Log*).

*Suggestions:*

1. *Talk to the Local Probation Officer.* She often knows of young girls who are listed as "unclubable", which may mean they refuse to join any kind of organisation, yet are apt to do foolish things which lead them into trouble, because they are lonely and friendless.
2. *The Welfare Officers of Large Factories* can sometimes give names of those whose work would be more satisfactory if they had somebody to take an interest in them—although they make no effort to find friendship themselves.
3. *Get an interview with the Officer of the Local Employment Exchange.* They often come across youngsters who cannot keep a job because they are unhappy or unsatisfied in their home life, and in need of friendship.



4. *A Matron of a Children's Home* usually knows of girls who have left and who have not been successful in making suitable contacts in their new lives.

The Youth Committee would also be very grateful for any other ideas and suggestions on the matter, and would like to know what kind of results branches do have. The Youth Committee will be glad to help any branch that writes to them for advice.

Yours sincerely,

RHODA COLLINS.

Dear Editor,

In reply to your correspondence concerning youth in Toc H.

In our branch we have twelve probationers aged 15-17. They are a very happy crew. Each year we take between forty and fifty girls for a week-end camp. These probationers are girls whom we have had as our guests at the camp on different occasions. For the first twelve months we run a probationers' meeting. They elect their own officers, two members from our family attend each meeting, our own members have given talks on Toc H, also outsiders have been invited. The next twelve months they serve with the family. They are still as keen. One of our members is very interested in Girl Guides. Eight of the twelve belong to Rangers, thus strengthening all Toc H ideals and becoming very useful to the branch.

Yours sincerely,

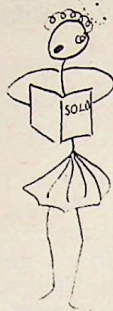
MARY SADLER (*Netherton*).

## FAMILY COACH

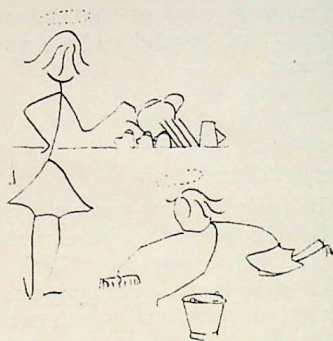
*All letters to be addressed to the Branch concerned, c/o Toc H (Women's Section), Crutched Friars House, London, E.C.3*

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| CAERPHILLY, Glam.          | " NORTH ALLERTON, Yorks.  |
| CHELMSFORD, Essex          | " KINGSTANDING, Notts.    |
| EDWINSTOWE, Notts.         | " OXFORD                  |
| GODREAMAN, Aberdare        | " LAVENHAM, Suffolk.      |
| ROUGHTON, Norfolk          | " LEATHERHEAD, Surrey.    |
| RUSTHALL, Kent             | " ILKLEY, Yorks.          |
| THIRLBY, Lincs.            | " KINGSWOOD, Bristol.     |
| WHITCHURCH, Glam.          | " GUISBOROUGH, Yorks.     |

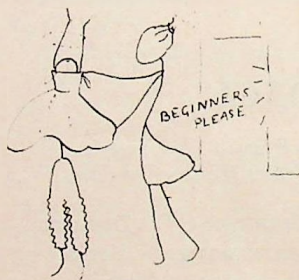
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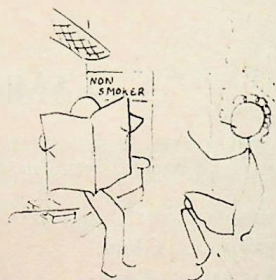
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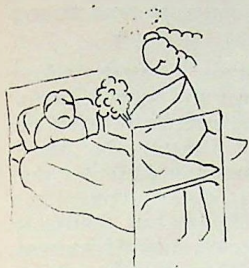
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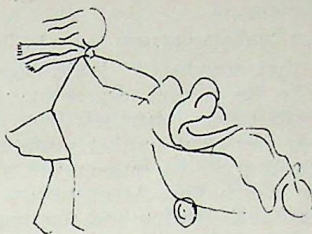
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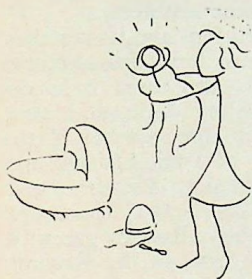
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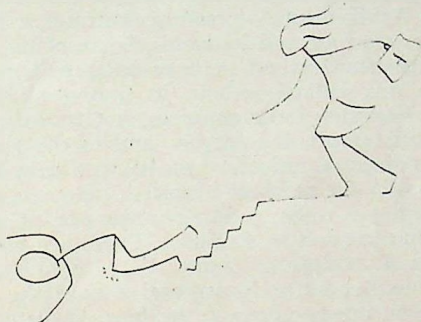
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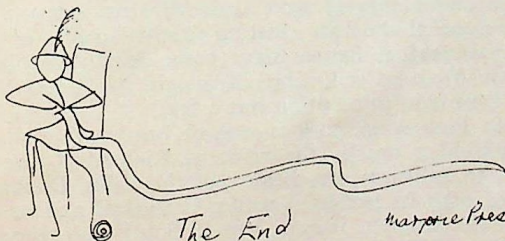
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*The End*

*Marjorie Preston*

# LINCOLNSHIRE AND THE N.E. AREAS

*The Regional News this month comes from two areas in Eastern England—very different in many ways, as readers will discover.*

LINCOLNSHIRE and the North East Areas, I wonder where they are exactly? Well, take out your maps and look. Lincolnshire, the second biggest county in England, stretching from the Wash to the Humber, from Stamford and Deeping St. James (our two most southerly branches) to Barton-upon-Humber and Scunthorpe: 81 miles north to south and 45 miles across. Then the North East Area, missing most of Yorkshire but taking in the North Riding and starting at Northallerton and Richmond, and including County Durham and Northumberland, Ashington being our most northerly branch. The area really runs up to the Scottish border, but at present we have no women's branches beyond. Roughly another 60 miles north to south and 30 miles across. They are two completely different Areas, different backgrounds, different histories, different problems.

Lincolnshire—mostly agricultural, with its fens and its marshes, its seacoast and its wolds. Some of the most beautiful churches are here, second perhaps only to Norfolk, and there is hardly a tiny village without its impressive building, built at a time when men built churches, not according to the number of the inhabitants, but largely, and to the glory of God. Lincoln was a place of repute when Julius Caesar landed in Britain. Later under the name of Lincoln it became a walled Roman town, and still has traffic running under one of the two Roman gateways that are left in England. There are many signs of the Romans in Lincolnshire, Fosse Way and Ermine Street, Horncastle (another walled town) and Carrs Dyke, the first attempt to prevent the flooding of the fens. Parliament met several times at Stamford in the 14th century, and there was an attempt to move some of Oxford University there in 1266. Lincoln Chapter House was the meeting place of that most important parliament that confirmed the Magna Carta in 1301, and in the Cathedral itself both Stephen and Henry II were crowned king. Lincoln shows to the public one of the four existing original copies of Magna Carta. Many historical figures have come from Lincolnshire: Hereward the Wake, Cecil, Lord Burleigh, Sir Isaac Newton, and Alfred Tennyson to mention but a few.

The North East Area, too, is full of beauty though industrialism has hidden much—the river at Richmond, the beach from Redcar to Saltburn, the beauty of the dales, Durham city itself crowned with its perfect Norman Cathedral and its Castle. The mark of the Romans is here, too, in South Shields and that amazing undertaking, the Roman Wall, running roughly from Newcastle to Carlisle, a distance of  $73\frac{1}{2}$  miles. Christianity spread



to the North of England from Holy Island, lying off the Northumberland coast and Durham Cathedral boasts the shrine of the island's most saintly bishop, St. Cuthbert. Through the middle ages Northumberland and Durham stood as buffer states between England and Scotland and were the scene of continual border raids and battles. The discovery of the use of coal and the industrial revolution changed the face of Durham. George Stephenson built his first engine in the family works at Newcastle and in 1825 drove it himself on the first public railway from Darlington to Stockton, hauling a train of 90 tons. The old engine is now living in retirement on Darlington station watching its modern descendants go steaming by. There are many famous names from the area, such as the Venerable Bede, Grace Darling, George Stephenson, and in these later days Lord Grey.

In the present day the contrast between the two areas is probably greater than it has ever been before. Lincolnshire, though it has several considerable towns, is mainly a county of villages. More people live in the south on the rich fen lands than in the north, and here the bulbs of England grow, and there is much intensive market gardening and fruit growing. Then in contrast there is the coast with its holiday resorts, and Grimsby, the centre of the English fish market.

The North East Area on the other hand is very crowded and the majority of people are town dwellers. Industry is in full swing—mining, shipbuilding, chemical works, engineering of all sorts, and a thousand and one other factories.

What is the strength of the Women's Section in the two Areas? Much has been done, but a great deal more could and should be done. Lincolnshire is divided into four districts, with eighteen branches and one promising new branch starting. The men in Toc H seem to be growing more rapidly than the women. Perhaps they are better at relating Toc H to the needs of a village community, or perhaps it is only that there are fewer other organizations for men. That we do and can appeal to village life we can prove as there are two flourishing branches in really small places. We suffer from great distances and isolation. That there is any co-operation in districts is much to the credit of members, but travelling long distances with few buses makes it very difficult to help a weak branch, and a new beginning is more difficult still. The Central Lincoln District is an example of this. District team meetings can only be held on a Saturday in Lincoln, and to come to this Grantham travel from the south 25 miles, Scunthorpe from the north 32 miles, and Horncastle from the east 21 miles; any meetings of branches are obviously impossible.

The North East Area has no transport or distance problems to compare with this. Their problem is rather to make Toc H felt

in such a crowded community. There are at present five districts with a total of 22 branches, three places where meetings are starting, and one or two possibilities on the horizon. Here there is great scope for extension, and several large cities which have no women's branches.

The work and the jobs undertaken by the members are probably like those in any other region. We care for the blind and the aged, both in their own homes and in their clubs; one branch is responsible for helping the blind with their weekly baths. We visit and take to our own homes children who, having no parents, delight in their newly found aunts. We visit hospitals, and run hospital trolleys and libraries. The local branch is so popular in one spinal ward that several of the patients—who are in plaster casts for anything up to two years—are asking if Toc H could be brought to them in hospital, and they could serve their probation whilst lying still and then join up with the nearest branch when at last they can go home. Regular visits to a mental home must be hard, but the members of the branch assure me that it soon became easy because of the obvious pleasure that it brings. Another branch joins with their men's branch to run a full pantomime, chorus girls and all and written by a member. They give eight or nine performances either for old people's parties or for their job funds. Yet another branch has found another way of mixing money raising with pleasure. They hold a children's Christmas party and tickets at 2/- a child are much sought after and as a result their job fund and our Headquarters shared the profit of £15. We are trying this year to recognize the need for one special effort from each branch to help central funds, and there are a good many jumble sales, sales of work, bring-and-buy teas, etc., being planned.

All that is the general running; what of our future plans and development? With both branches and districts the work which lies before us is twofold: to strengthen our own membership and to spread to others. Thinking of the problems of everyday life, Toc H does fulfill so many needs. The things that it has to offer, the fellowship and the service, are needed as never before. We have to learn in Lincolnshire to strengthen the branches in the towns and to spread to the country. In the North East Area, too, we must strengthen our branches and spread out; Sunderland, for instance, has a population of 184,000 and no branch of the Women's Section. There is the problem of the new housing estates—could Toc H tackle this? We discussed recently in the Central Council whether as a movement we give too much time to comparatively trivial matters in view of the general conditions in this country and throughout the world: yes, where organization and finance are concerned perhaps; but if we believe in the way of living that we in Toc H are trying to find, are we doing enough to help other people to find it too?

M.G.G.



# HOLIDAYS ON THE LAND

IT has been decided, by arrangement with the County Agricultural Committees concerned, to run two Toc H Agricultural Camps this summer. The camp at Knole Park, near Sevenoaks, which has been the scene of Toc H camps in previous years, has been booked for two full weeks and there will also be an earlier week at a very delightful site at Hadlow Down in Sussex.

The primary object of these camps is to work on the neighbouring farms, and if the weather is good campers should have little difficulty in earning more than enough to cover the charge made for boarding and accommodation. Each camp, which is open to members of Toc H and Toc H Women's Section and to small parties of senior boys from affiliated schools, becomes a unique Toc H Branch with members from all parts of the country enjoying and contributing to a grand fellowship by working together as teams doing a worthwhile job. Campers live in huts (though they may overflow into tents if numbers are large). Food is good and plentiful, electric light and hot and cold showers are laid on. Work on the farm finishes at 5.0 p.m. and the evenings are free for all kinds of social activities (for those who want them). A Toc H Guest Night is always held on one evening in each week.

DATES AND ARRANGEMENTS are as follows:—

At Hadlow Down, near Mayfield, Sussex. August 18th to 25th.

At Knole Park, near Sevenoaks, Kent. August 25th to September 1st (1st week).

At Knole Park, near Sevenoaks, Kent. September 1st to 8th (2nd week).

BOOKINGS can be accepted for one, two or three weeks, and should be addressed:—

For HADLOW DOWN CAMP to Mrs. A. W. M. Standidge, 268 Victoria Drive, Eastbourne, Sussex.

For KNOLE PARK CAMP to Mrs. A. Smith, 49 London Road, Riverhead, near Sevenoaks, Kent.

LATEST DATE FOR ALL APPLICATIONS IS JULY 16th but it will greatly help the organisers if bookings are made much earlier than this.

*The charge for accommodation and board will be 37/- per week (of which 2/- will be retained for secretarial expenses etc.). A deposit of 10/- is required at the time of booking, (which includes the 2/- just referred to), and the balance of 27/- is payable to the Camp Warden on arrival in camp.*

*Railway Travel Vouchers can be issued for the return journey at single fare.*

Mr. and Mrs. Jock Standidge will be the Camp Leaders at

Hadlow Down and Mr. and Mrs. Archie Smith will once again do the job at Knote Park.

Campers work an 8 hour day (8 a.m. to 5 p.m., with an hour for lunch) and transport to and from the farm is provided. The rate of pay is fixed by the respective County Agricultural Committees at 1/6d. per hour and is paid direct by the farmers.

The Knote Park Camp has already become a popular annual event in the life of Toc H. Last year it ran for one week only and the experiment of taking over the camp for two weeks this year, and of arranging yet another camp at Hadlow Down, is an indication of the belief of those who have experienced the camps in the past that there are few better ways of enjoying the true fellowship of Toc H and expressing it in practical service. Numbers at both camps have to be limited (at Hadlow Down particularly so) and it may well have to be a case of first come first served. For this reason, early application is important.

## LAMPS

THERE are a good many branches still without a Lamp of the Magnificat, the symbol used by Toc H (Women's Section). Some of these branches use the Rushlights with the Chai Ro 𐄂 and others use candles or some other light-holder. All these branches have been looking forward to having a Lamp of the Magnificat soon. And now comes the news that, owing to the rearmament programme, no metal will be available for making Lamps for Toc H for some years. We cannot do otherwise than accept this fact and try to think of some way in which to lessen the disappointment.

What can the branches without Lamps, and the new branches growing up from now onwards, use when taking the Ceremony of Light?

Two suggestions have been made and are worth considering; and there may be others.

(a) That branches should use the skill and craftsmanship of members or of friends and *make their own Lamps* or candlesticks, which should, if possible, incorporate (i) the Chai Ro 𐄂 and (ii) the words inscribed on the top of our Lamp and which gives it its name—"My soul doth magnify the Lord".

(b) That branches which have held a Lamp for some years (in some cases even for twenty years or more) should *shave their Lamps with other branches which have no Lamps*. This would be an unselfish act which would help to make our family one. Some districts have already said that they would be very willing to do this.

District Teams may like to discuss these suggestions and correspondence on the subject will be welcomed by "The Log".

A.B.S.M.



## NEWS, NOTES AND COMMENTS

*The Birthday Scheme* will be carried on by Miss Beatrice Elms in place of her sister. We are very grateful to her for doing this.

*Books for Gibraltar.* About a year ago we asked members to send spare books and magazines to the Flying Angel Club at Gibraltar. The seamen still need an endless supply of these, and we hope to catch our readers once again at spring-cleaning time and all in the mood to clear their shelves, pack up parcels and post them off to Richard Dines, Flying Angel Club, North Mole, Gibraltar. Books and papers in *any* language, fact or fiction, entertaining or instructive are all equally welcome.

*And here's an anniversary!* Twenty-one years ago Mrs. Quennell began to keep the membership records at Headquarters. She is still "going strong" and we would all like to join in expressing our gratitude to her for the reliable help and faithful work she has given, week after week, to the movement for so long.

*The Founder Padre* arrived back from his tanker journey from the Middle East just in time to preach at Westminster Abbey on Easter Sunday evening. As the engine of the tanker (not being so young as it once was) broke down seventeen times on the way home, there was a certain sense of uncertainty as to whether he would arrive in time to give his sermon in the ordinary manner, or whether a B.B.C. recording outfit would be brought into play.

*All Hallows.* There is good news concerning our Guild Church. First: the Mazawattec warehouse, so long an eyesore at the east end of the church, has actually been demolished. Second: hopes are high and everyone is holding fingers crossed regarding the granting of the licence for the rebuilding of the rest of the church.

*St. Francis House, Woolwich,* a settlement run on Franciscan lines, is extending its scope as regards residents, and is anxious to include, besides church and social workers, "people actually working in offices or factories, but with a Christian concern for their fellow men". For fuller information application should be made to The Warden, St. Francis House, Woolwich, S.E.18.

*Pilgrimages to Poperinghe.* The following weekends are being reserved for Toc H (Women's Section) in 1951:

Friday, July 6, to Monday, July 9.

Friday, August 17, to Monday, August 20.

Friday, September 7, to Monday, September 10.

Applications should be made to the Pilgrimage Secretary, Crutched Friars House, London, E.C.3.

*A hint from South Wales* (overheard during a discussion): "Give youth a chance and we'll lift you out of the ruts!"

## WE WILL REMEMBER

VIOLET CROSBY, *Louth* (1942): Feb. 12, 1951.

ETHEL DAYNES, *R.H.H.I., Putney* (1950): Feb., 1951.

FLORENCE GARBUTT, *St. Ives* (1951): Feb. 14, 1951.

CHRISTINE F. JACKSON, *Eastbourne* (1933): Feb. 25, 1951.

EVELYN JONES, *Leeds* (1941): March 25, 1951.

FLORA HARE, *Potter's Bar* (1946): March, 1951.

ELSIE SABEY, *Peterborough* (1940): March 6, 1951.

FLORENCE B. SMITH, *Liverpool* (1944): Feb. 14, 1951.

ADA NELLIE STROUD, *Whitstable & Canterbury* (1930): Feb. 23, 1951.

EVELYN M. TAYLOR, *Tenterden* (1947): Feb. 7, 1951.

DORIS B. WARREN, *Southampton*: Jan. 13, 1951.

*Correction*: — in THE LOG for January 1951, the names of Mrs. Annie Harrison should be Hannah Elizabeth.

## THE ANNUAL MEETING

THE Annual Meeting of the Central Council was held at the Swedish Chamber of Commerce on Tower Hill on Saturday and Sunday, March 10 and 11. Two of our Vice-Presidents (Mrs. Ellison and Mrs. Edwards) and our Trustee, Mrs. Rowe, were present, and there was a full attendance of Councillors.

Opening prayers and the Ceremony of Light were taken by the Founder Pilot, after which Miss Mary Rushworth was elected Chairman. A loyal and affectionate greeting was sent to the Patron, H.M. The Queen, and later a warm message of thanks was received in reply.

Arising out of last year's minutes was the subject of Relationships with Toc H. After some questions and discussion, instructions were given to the Central Executive Committee to take whatever action should be required consequent upon any decision taken by the Toc H Central Council in April, 1951.

Another matter was made clear also when the Council resolved "that nominations to the Central Executive Committee be made only through *elected Councillors*."

The Annual Report and Accounts were adopted. They are printed in full in this number of "The Log" so that they may be carefully studied by everyone. Special attention is drawn to the parts printed in heavy type which call for action.



Six members were elected to the Central Executive Committee in place of those whose turn it was to retire and the appointments of the Honorary Treasurer and the General Secretary were confirmed.

Two special motions had been put forward by Councillors. The first one, on the subject of the usefulness of Area Councils, produced in discussion evidence of considerable freedom in the function and practice of Area Councils and District Teams. Further experiments were encouraged. The second motion was regarding the Self-Denial Week and the raising of the minimum subscription, and showed a healthy concern over our finances. Brisk discussion followed and several amendments. Finally, the principles involved in the holding of a self-denial week and of self-assessment by members were preserved, but it was decided that, as from January, 1952, the whole of the minimum subscription of 2/6 shall be paid into central funds.

On Sunday morning some Councillors reached All Hallows for the Communion services, and after breakfast a short session was held at which, first of all, a straight challenge on the responsibilities of membership was given. This talk and notes on the discussion after it, are given elsewhere in "The Log". Next came the subject of "putting first things first", trivialities versus realities—Do we give too much attention to small matters and leave little time for the consideration of the great events and changes which are taking place in the world today?

At midday, the North Aisle of All Hallows was more than filled when the Rev. Norman Motley, Chief Anglican Padre of Toc H, challenged the women of the Toc H family in no uncertain terms, to play their full and indispensable part in making the movement an instrument in the hands of God.

After lunch, Miss Mary Dixon spoke about the work of the Christian laity, arousing great interest and lively discussion. The substance of her talk is given on page 79.

Altogether, the Council (in spite of the weather hardly being up to our usual standard!) was one of the most interesting we have ever had, and the general level of discussion a high one. Many people had worked to make the weekend a real success—cooks, bottle-washers, planners and speakers!—and it now remains to be seen how far the inspiration and help received will be carried into the circles of our membership and be expressed in practical ways.

A.B.S.M.

# TOC H (WOMEN'S SECTION)

*Patron:*

H.M. THE QUEEN

*Vice-Presidents:*

THE LADY BLEDISLOE                      THE LADY FORSTER, G.B.E.  
THE VISCOUNTESS SANDON  
MRS. N. K. EDWARDS                      MRS. H. B. ELLISON

*Trustees:*

THE LADY FORSTER                      MRS. E. L. HORNE                      MRS. ROWE

*Founder Padre:* THE REV. P. B. CLAYTON, C.H., M.C.

*Founder Pilot:* MISS A. B. S. MACFIE, A.R.R.C.

*Hon. Treasurer:* MRS. E. L. HORNE

*General Secretary:* MRS. TWINCH

*Chaplain:* MISS M. TURNER, M.A., DSS.

*Regional Staff:*

|                 |                      |
|-----------------|----------------------|
| MISS R. COLLINS | MISS M. NORTON       |
| MISS T. COWELL  | MISS R. REIF, M.B.E. |
| MISS M. DAVIS   | MISS E. M. THOMAS    |
| MRS. M. GORTON  | MISS A. WELFORD      |
| MISS E. T. LEE  | MISS P. WOLFE        |

MISS K. DUDLEY and MISS R. HAYNES, in training.

*Overseas Secretary:* MISS E. M. PERRIN

*Overseas Staff:*

Southern Africa                      MRS. BALDWIN, MISS M. PHILLIPS  
MISS I. SCHNELL

*Hon. Overseas Correspondents:*

|                           |                    |
|---------------------------|--------------------|
| Australia and New Zealand | MISS H. BENBOW     |
| Canada                    | MRS. N. K. EDWARDS |
| Southern Africa           | MISS E. C. POTTER  |
| South America             | MISS E. BANNERMAN  |
| Lone Branches             | MISS E. M. PERRIN  |
| B.A.O.R.                  | MISS P. WOLFE      |

*Hon. Secretary, Birthday Scheme:* MISS ELMS

*Hon. Editor, The Log:* MISS MACFIE

*Bankers:*

NATIONAL PROVINCIAL BANK LTD., 27 GREAT TOWER STREET, E.C.3

*Hon. Auditor:* MISS M. M. EDWARDS



# ANNUAL REPORT

1949-1950

Byc-Law V (c) of the Constitution of Toc H (Women's Section) reads:

*"The Central Executive Committee shall lay before each Annual Meeting of the Central Council a report of the general condition of the Association and the progress of its work."*

## FACTS AND FIGURES

IN making this report we will begin by giving some facts about the branches and membership generally, for there it is that the well-being of the Movement may most surely be assessed.

|                                   | 1948-49 | 1949-50 |
|-----------------------------------|---------|---------|
| Number of Branches                | 449     | 475     |
| Number of Members                 | 6,859   | 7,413   |
| Number of new Branches recognised | 44      | 43      |
| Number of Branches closed         | 6       | 17      |
| Number of Builders                | 237     | 298     |

It will be noticed that there is, this year, a small increase in the number of branches and of members as against a rather stationary position last year; that the number of new branches is practically the same and that the number of branches closed has increased. The last point must not be regarded as altogether detrimental or a loss, as the closing of branches means, as a rule, that dead wood which bears no fruit has been pruned away, making room for new and stronger growth. **But there is much scope for extension and it is not always evident that the Movement everywhere is alive to the opportunity and the need for this. It is urged that District Teams take up this challenge.**

The number of members enrolled during the year was 1,144 (including 110 lapsed members who rejoined) but there were also over 500 resignations or cases of lapsed membership.

That members and branches are busy with many and varied jobs there is no doubt, but we would emphasise again the need for thoughtfulness about service and for readiness to co-operate with other organisations in this as in other ways.

*The supreme control over the affairs of this Association shall be vested in the Central Council.*

*Toc H (W.S.) Constitution Article V (i).*

*Subject to the supreme control of the Council, the management of this Association shall be vested in the Central Executive Committee.*

*Ibid Article VI (f).*

## THE CENTRAL COUNCIL

The Central Council held its annual meeting in March and laid down the method for election of the Central Executive Committee to be written into the Constitution; it also resolved that Councillors may continue in office for three years and that each District may appoint a Councillor. Canon John Collins, of Christian Action preached the Council Sermon in the new North Aisle of All Hallows, Berkingchirche, and the Sunday morning session was led by Miss Marianne Turner, whose talk was followed by lively discussion.

## THE CENTRAL EXECUTIVE COMMITTEE

The Central Executive Committee has held seven meetings, this year under one Chairman. In addition to the usual routine matters the following have required much consideration and attention:

(a) *The relationship of Toc H and Toc H (Women's Section).* A joint Committee of men and women has held many meetings and has made some progress towards understanding this complicated subject and finding a possible solution of the present unsatisfactory position.

(b) *The Festival of Britain.* Thanks to our Festival Committee, plans are well on the way for playing an active part in the Festival and for using the opportunities it affords for making Toc H better known.

(c) *Terms and Conditions of Service for members of the Staff* have been drawn up and approved and put into operation. These have included a revision of salaries and have gone some way to improve a situation which was pointed out as being very unsatisfactory in the last Annual Report.

(d) A proposal for experimenting with a Fellowship of Prayer was examined and permission given for it to be tried.

(e) An experiment in Southport of a mixed group of young men and women meeting together under the auspices of Toc H has been watched with interest.



The Headquarters Advisory Team has met at short intervals all through the year. It has collected information, held preparatory discussions and generally turned up the ground in order to assist the Central Executive Committee. The H.A.T. has also arranged and carried through a Training Week for the Regional Staff and it is now studying the present arrangement of regions with a view to dividing the work more equally.

The Central Executive Committee is represented on the following National organisations:

- British Council for Aid to Refugees.
- British Empire Leprosy Relief Association.
- British National Committee of the International Conference on Social Work.
- British National Committee of the World Assembly of Youth.
- London Council of Social Service.
- National Association of Girls Clubs and Mixed Clubs.
- National Old People's Welfare Committee.
- Standing Conference of National Voluntary Youth Organisations.
- Women's Group on Public Welfare.
- 18-30 Conference.

## CHAPLAIN

Originally it was intended that our Association should have a Chaplain (a Padre or a Deaconess). After some years this practice was discontinued, chiefly for financial reasons. This year an important step was taken when the Central Executive Committee appointed to our staff Miss Marianne Turner, M.A., Dss., late Principal of William Temple College, to act as our Chaplain. We share her with All Hallows, of whose staff she is a part-time member; and though the division of labour may present some difficulties, the advantage of her work is already apparent.

## STAFF

In July Peggy Gwyne resigned in order to take up other work. In June Mrs. Gorton was appointed to the staff, and since then two other additions have been made, Kathleen Dudley and Rosalind Haynes, who are now in training. This will bring the number of the Regional Staff up to twelve, and plans to reorganise the Regions to fit in with this welcome increase are gradually being introduced.

Elsa Perrin, who became Overseas Correspondent at the end of 1949, was in July, 1950, made Overseas Secretary.

The Staff Training Week held at 121 St. George's Square, in September, was an opportunity greatly appreciated by the staff. Dr. Frank Coventry, Chaplain of King's College, London, gave a devotional study each morning and the rest of the time was spent in hearing experts in various branches of social work and in visiting the institutions they described.

## CRUTCHED FRIARS HOUSE AND LUNCH CLUB

The House has had a busy year, and has been the scene of many activities. It has been used as a place of rest and refreshment for parties visiting Tower Hill, as a centre for joint meetings of Branches who would not otherwise have the opportunity of getting to know each other, as a residential house, with its available rooms fully occupied, and as a busy Headquarters Office.

No major repairs have been necessary this year, but rising costs make the income barely sufficient. Steps have been taken to remedy this state of affairs. To help the financial position the annual cleaning of the house was undertaken by members of E.C. and Tower Hill Branch, who performed noble service.

The Lunch Club Service has continued, and though at times numbers have dwindled with the opening of more catering establishments in the City, it has done good work. The staff have given of their best, and never more so than during the Gas Strike, when our Lunch Club was the only establishment in this part of the City to serve hot meals. Miss Adams, who continues to be responsible for the management of the Club, and her staff, are to be congratulated. The Club could not function, however, were it not for the voluntary helpers. Some Branches near London have provided such service on one day in the week. Our thanks are due to all these helpers for their faithful service.

Arrangements are well in hand for the House to be used more than ever before during the Festival of Britain Year.

## THE YOUTH COMMITTEE

The Youth Committee has been active and districts in the country have been visited by one of its members for talks and discussions on youth policy. The working out of the policy, usually in their own way by local Youth Secretaries (of whom many more are needed), is a slow process but deserves every encouragement. The Committee is represented on the National Youth Conferences and also on the British National Committee of the World Assembly of Youth. Much of the work of these Conferences consists, at present, in planning for the Festival of Britain; and plans for us to take part as fully as our limited number of younger people permit, are well ahead.

## PIGRIMAGES TO POPERINGHE

Three Pilgrimages to Poperinghe were held during the summer of 1950, and again it was demonstrated that the message of the Old House is not something of the past, but is as relevant and inspiring today as it was in days gone by.



## THE LOG AND OTHER PUBLICATIONS

The Log has again provided many articles of interest for study and discussion, as well as exchange of news from both Home and Overseas. The number of contributions submitted by members has greatly increased, and the standard of these articles has been high. The Editor has been greatly encouraged by this evidence of interest in the Movement's Magazine, and no less has she appreciated the correspondence both for and against THE LOG in its present form. This lively interest shows that the Magazine is read and that the members are concerned that it should be the best of its kind.

At the suggestion of the Youth Committee a new booklet, "Over to You", has been drawn up with the younger generation specially in mind, though it is suitable for any interested friends. Another new publication is the illustrated Map of Tower Hill, drawn by Miss M. Sherley, beautifully reproduced, and being sold to assist central funds.

## BUILDERS AND BRANCH PADRES

These two are grouped together because we have here to record a failure in the Movement to take up a challenge given in the last Annual Report. **We then asked every Branch to enrol during the year at least two Builders. This did not seem too much to expect. The response has been a net increase of only 61. We also pointed out that half of our Branches were without the help of a Branch Padre, and recommended that this deficiency be remedied. The deficiency remains.** The question of Builders is dealt with in the following paragraph. In connection with Padres we would point out that we have a Byc-law (III (c)) which says that "every Branch shall nominate . . . an Hon. Padre". A Padre's duties are not onerous, but they are important. The team is incomplete without one and Branches are again urged to make every effort to enlist such help in fortifying our spiritual resources.

## FINANCIAL INDEPENDENCE

Our membership is most generous in their support of the Movement, as we can again see from the Annual Accounts. It will also be noted that a sum of money is allocated each year for the work of Toc H (Women's Section) by Toc H Incorporated. This allocation is not so much a grant as a sharing of what is calculated to be joint income. **There can be no doubt that this allocation has enabled our side of the Movement to function during the lean years and for this we cannot be too grateful. But has it not, perhaps, made us blind to our own resources and evasive about developing them?**

We know that there is an army of people who are in sympathy with our work whilst yet remaining outside membership for

one good reason or another. **Ought we not to start an all-out campaign to increase the number of Builders, whose subscriptions would be given definitely for the work of Toc H (Women's Section)?** Can we tap such sources as parents, benevolent Aunts and Uncles, old friends, and the many who are ever ready to help us in our endeavours, and persuade them to enrol as Builders? The minimum subscription is small and yet it would give them a real place in the Movement as well as providing us with an assured income.

The "Special Efforts" of which there are now many, are also a means of increasing our income from sources outside the membership. **If Toc H exists, amongst other things, to serve the community, it is right that the general public should be given an opportunity to support it financially through "Special Efforts". We must, however, be sure that each Branch is making its contribution to the community through service of one kind or another.** This shows how much the life of sacrifice and service is the forerunner of any appeal for funds from outside sources. The two are inseparably linked, and we must never forget it.

## OVERSEAS

### 86 BRANCHES, 10 GENERAL BRANCHES

The past year has been one of consolidation almost everywhere and the thoughts and energies of the membership are now turning to expansion. Signs of growth are evident. The number of visitors to Crutched Friars House has increased and upwards of fifty members representing most countries where Toc H has a footing have been welcomed there. The value of the subsequent strengthening of the "bridge of personal friendship" cannot be over-emphasised.

#### AUSTRALIA

Early in the year the resignation of Gwen Crow, Australian Secretary and Organiser for Victoria, was received with regret. The Australian Council is still searching for a full-time member of Staff, but until one is found, Leila Chapman has been appointed as Hon. Secretary to the Council. Some growth is reported, especially around Melbourne, and plans are afoot for more exploration during the coming months. Members of the Women's Section attended the Silver Jubilee Celebrations of Toc H held in Melbourne, and gained great inspiration and encouragement for the future.

#### CANADA

There has been a steady strengthening of Regional Administration in Eastern Canada and in consequence, the Branches have become more closely knit together. After a long period of silence, mainly due to weather conditions, regular contact has again been established with Vancouver and Chilliwick and Mrs. S. Rutherford, Regional Chairman of Eastern Canada, has been one of our visitors.



## NEW ZEALAND

First-hand news of the Branches in New Zealand was received from Margaret McDell, Hon. Secretary to the New Zealand Council, now visiting England. Assisted by a full-time member of the Toc H staff, the members are endeavouring to introduce a more evangelistic note and the first signs of growth are apparent.

## SOUTHERN AFRICA

The great event of the year was the National Rally held in Johannesburg in August. This being the first of its kind, was a very real adventure. It brought together as never before, members from all parts of Rhodesia and the Union, and proved to be an unqualified success. A third Southern African Nurse has come to this country for a two-year course in Psychiatric Nursing under the Toc H (Women's Section) Southern African Bursary Scheme. Mrs. Todd, a Vice-President of Toc H (Women's Section) Southern Africa, and to whom much is owed for her steady interest and help during the war years and since, visited us in May, and this was made an occasion for a gathering of members from all over the world at Crutched Friars House.

## SOUTH AMERICA

Contact with the Branches in Argentine, Chile and Uruguay has become closer with the arrival in England of a number of visitors. The Movement in South America is very much alive and the group of Branches in the Argentine continues to work steadily under the able leadership of Mrs. Hunter. The Lamp sent out in 1950 has been given to Quilmes branch.

## LONE BRANCHES

*Alexandria* is our most cosmopolitan Branch, almost every member being of a different nationality. In spite of difficulties and return of members to the United Kingdom, numbers keep at a steady level. From *Brussels* and *Paris* comes news of continued efforts to help aged and needy British people and a slow but steady growth in numbers. The one Branch of the Women's Section in India, *Hubli*, has been going through a difficult period, due to the movement of members. Reports from *Malta* reflect a very lively and active Branch which is growing steadily, and the same is true of *Hong Kong*, who received a Lamp in September. It was a great pleasure to welcome Mrs. Grimmo, a member of this distant Branch to Headquarters. A word of encouragement should go to *Nairobi* who have carried on doggedly in spite of many obstacles and loss of members returning to England.

*B.A.O.R.* The work in seven Toc H clubs continues. Three of these, Munster. Fallingbostal and Bad Oeynhausen are now

staffed completely by women. There are also women Assistant Wardens working in Berlin and Cologne, but the remaining two Clubs at Bad Salzuflen and Hildesheim have only male staff at present.

Here and there a weakness is evident, but the overall picture is an encouraging one, and it is hoped that during the coming year those who have concentrated so unremittingly on the work of consolidation will see the result of their untiring efforts in healthy growth and expansion.

## ON THE FRONTIER

During the year under review there have been no great events and no startling developments. It has been a period of hard work for all. At times we may have felt rather like Alice and the Red Queen. "Faster, faster", said the Queen. "... Now, *here*, you see, it takes all the running *you* can do, to keep in the same place. If you want to get somewhere else, you must run at least twice as fast as that!" Alice, being hot and thirsty, begged leave not to try, but we think things are happening in our Movement which *will* quicken the pace and carry us forward to a new phase of the Toc H adventure.

Great encouragement was given to the whole Movement by an informal visit to Crutched Friars House on a wet and foggy evening in February by our Patron, H.M. The Queen. Such encouragement should sharpen our perception of a challenge which we cannot escape, for it is in the very air we breathe, in every paper we read, in the eyes, on the lips of everyone with whom we talk. What are we going to do about it? We do indeed see signs of an awakening interest in spiritual things, a questioning about the fundamentals of our Movement, and a concern with things beyond our own borders. **But is Toc H—and in particular our part of it—going to take its place as a movement on the Christian Frontier?** Now, as never before, its place is there; now, as never before, is the time for every member to realise that Toc H stands for the things which alone can meet and stay the advancing tide of violence, and to carry that sovereign remedy with her wherever she goes; for the Christian Frontier is exactly where each one of us is at any moment.

**Toc H is not alone on the Frontier; it is surrounded by many other societies and associations. Exclusiveness or isolation or independence are unthinkable in today's emergency. The united efforts of every society, of men and women, of old and young, knowing no barriers where the aim is identical, are needed—not tomorrow, nor next week, nor next year—but NOW.**



# THE ACCOUNTS

**D**URING the Financial Year ending September 30th, 1950, income from members under the headings subscriptions, annual contributions, special efforts, the Birthday Scheme and Self Denial showed a very small increase on the previous year, amounting in all to less than £200. The Self Denial week contributions were actually less than last year. To these disappointing results must be added the decrease in surplus on the sales of THE LOG and badges (£67) and the loss on sale of literature (£13).

A welcome item is the amount of £30 received as a legacy from the late Miss I. Relph, who was a member of West Ham Branch for twenty years.

On the expenditure side of the accounts nearly every item has increased with the exception of staff salaries which are down by £200, due to the fact that the salary of one member of staff was for part of the year only.

Builders subscriptions earmarked for Toc H (Women's Section) and paid direct to Toc H Incorporated amounted to £158. This amount included £33 tax recoverable under deed of covenant.

*Crutched Friars House.* The figures for the year show a small excess of expenditure over income and steps have been taken to remedy this by raising the rents receivable for the coming year.

*Crutched Friars Lunch Club.* The number of people coming to the Lunch Club decreased during the year, due mainly to more restaurants opening in the City. The Club was able, however, to make a donation of £100 to the maintenance of the House.

The Central Finance Committee wish to place on record their sincere thanks to the Honorary Auditor, Miss M. M. Edwards.

MARY RUSHWORTH, *Chairman.*

AGNETA HORNE, *Hon. Treasurer.*

JANE TWINCH, *General Secretary.*

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## ELECTED MEMBERS OF THE CENTRAL EXECUTIVE COMMITTEE.

1951—2

Mrs. Bainton (Eastern Region).

Mrs. Chew (South Eastern).

Mrs. Davidson (North Western).

Miss A. Dunbar (Scotland).

Mrs. Fox (Southern Region).

Miss M. IRESON (South Eastern).

Miss N. Keeling (Midlands).

Miss I. Lockwood (Midlands).

Mrs. Palmer (Southern).

Miss M. Pett (Eastern).

Miss E. Potter (London).

Miss M. Rushworth (London).

Mrs. Savage (South Eastern).

Mrs. Sawbridge (Western).

Miss M. Speed (North Western).

## BALANCE SHEET AS AT 30TH SEPTEMBER, 1950

| LIABILITIES                                     |       |       | ASSETS                                       |       |      |
|---|-------|-------|--|-------|------|
| £   | s.    | d.    | £  | s.    | d.   |
| Capital Account                                 |       |       | Office Furniture                             |       |      |
| Balance 1st October, 1949                       | 3,765 | 17 5  | Balance 1st October, 1949                    | 161   | 13 2 |
| Add Excess of Income over Expenditure for year  | 139   | 14 11 | Add Additions during year                    | 79    | 0 6  |
|   | 3,905 | 12 4  |  | 240   | 13 8 |
| Festival Fund                                   |       |       | Less Depreciation                            | 24    | 1 4  |
| Balance 1st October, 1949                       | 130   | 19 1  |  | 216   | 12 1 |
| Poperinghe Pilgrimage Fund                      |       |       |  |       |      |
| Balance 1st October, 1949                       | 65    | 6 7   | Morris Car                                   | 208   | 0 0  |
| Less Excess of Expenditure over Income for year | 16    | 7 3   | Net Cost                                     | 52    | 0 0  |
|   | 48    | 19 4  | Less Depreciation                            | 156   | 0 0  |
| Overseas Fund                                   |       |       | Investments in British Securities at Cost    |       |      |
| Balance 1st October, 1949                       | 351   | 13 8  | General Purposes—2½% Treasury                | 1,967 | 13 8 |
| Add Investment Interest                         | 8     | 10 8  | Overseas Purposes—2½% Treasury               | 341   | 7 8  |
| Excess of Income over Expenditure for year      | 17    | 7 3   | Stock  | 1,000 | 0 0  |
|   | 377   | 11 7  | Provident Fund—3% Defence                    | 1,600 | 0 0  |
| Provident Fund                                  |       |       | Provident Fund—3% Savings                    | 925   | 0 0  |
| Balance 1st October, 1949                       | 3,414 | 11 7  | Bonds  | 5,834 | 1 4  |
| Add Investment Interest                         | 88    | 10 0  | Bonds  | 484   | 7 9  |
| Profit from Sale of Bonds                       | 7     | 4 9   | Felling Fund—British Transport Guaranteed 3% | 255   | 1 0  |
|   | 3,510 | 6 4   | Stock of Stationery, Literature and Badges   | 45    | 0 0  |
| Less Payments during year                       | 952   | 0 0   | Sundry Debtors                               | ...   | ...  |
|   | 2,558 | 6 4   | Artist's fee—Tower Hill Map                  | ...   | ...  |
| South Africa Bursary Fund                       |       |       | Cash at Bank and in Hand                     | 843   | 10 0 |
| Balance 1st October, 1949                       | 300   | 0 0   | Current Account                              | 66    | 3 8  |
| Add Excess of Income over Expenditure for year  | 66    | 13 4  | Deposit Account                              | 130   | 19 1 |
|   | 366   | 13 4  | Festival Account                             | 366   | 13 4 |
| Felling Fund                                    |       |       | Bursary Account                              | 5     | 0 0  |
| Balance 1st October, 1949                       | 939   | 8 10  | Petty Cash                                   | 1,412 | 6 1  |
| Add Investment Interest                         | 27    | 5 6   |  |       |      |
|   | 966   | 14 4  |  |       |      |
| Less Excess of Expenditure over Income for year | 10    | 8 10  |  |       |      |
|   | 956   | 5 6   |  |       |      |



|                |     |     |     |     |                   |
|----------------|-----|-----|-----|-----|-------------------|
| Sundry Credits | ... | ... | ... | ... | 59 1 0            |
|                |     |     |     |     | <u>£8,403 8 6</u> |

I hereby certify that the above Balance Sheet dated 30th September, 1950, is correctly prepared according to the best of my information and the explanations given to me and as shown by the books of account.

44 Cornelia Crescent,  
Bournemouth West.

21st November, 1950.

**M. M. EDWARDS,**  
Certified Accountant.

## INCOME AND EXPENDITURE ACCOUNT FOR YEAR ENDED 30TH SEPTEMBER 1950

| Dr.    | 1949 |    | 1949  | Cr.    |    |    |
|--------|------|----|---|--------|----|----|
| 4594   | 12   | 1  | To Salaries                                       | 4389   | 0  | 9  |
| 1036   | 0    | 0  | " Travelling                                      | 1117   | 7  | 7  |
| 170    | 3    | 0  | " Rent and Insurance                              | 205    | 3  | 0  |
| 10     | 7    | 9  | " Heating   | 5      | 10 | 4  |
| 274    | 7    | 9  | " Postage and Telephone                           | 292    | 3  | 8  |
| 108    | 11   | 0  | " Printing and Stationery                         | 122    | 6  | 2  |
| 8      | 16   | 10 | " Repairs and Renewals                            | 1      | 16 | 7  |
| 47     | 13   | 7  | " Office Expenses                                 | 54     | 2  | 4  |
| 132    | 11   | 1  | " Central Executive Expenses                      | 163    | 3  | 3  |
| 26     | 6    | 3  | " Annual Report                                   | 33     | 3  | 3  |
| 322    | 2    | 6  | " Cost of Lamps                                   | 337    | 18 | 9  |
|        |      |    | " Depreciation on Office Furniture                | 24     | 1  | 4  |
|        |      |    | " Depreciation of Morris Car                      | 52     | 0  | 0  |
|        |      |    | " Staff Training                                  | 57     | 9  | 8  |
|        |      |    | " Loss on Sale of Literature                      | 13     | 4  | 5  |
| 698    | 16   | 10 | " Balance being Excess of Income over Expenditure | 139    | 14 | 11 |
| £7,430 | 8    | 8  |   | £7,008 | 6  | 0  |
|        |      |    |   | £7,430 | 8  | 8  |

|       |    |    |                                    |       |     |     |
|-------|----|----|------------------------------------|-------|-----|-----|
| 556   | 1  | 11 | By Income from                     | 598   | 10  | 7   |
| 2754  | 12 | 11 | " Members' Subs.                   | 2853  | 5   | 5   |
| 1363  | 8  | 3  | " An. Contributions                | 1425  | 8   | 4   |
| 92    | 8  | 8  | " Special Efforts                  | 92    | 1   | 2   |
| 133   | 6  | 11 | " Birthday Scheme                  | 127   | 3   | 1   |
| 4899  | 18 | 8  | " Self Denial                      | ...   | ... | ... |
| 60    | 10 | 0  | " Builders' Subscriptions          | ...   | ... | ... |
| 61    | 11 | 5  | " Donations                        | ...   | ... | ... |
| 29    | 19 | 8  | " Legacy                           | ...   | ... | ... |
| 48    | 17 | 2  | " Surplus on Sale of Logs          | ...   | ... | ... |
| 51    | 2  | 3  | " Surplus on Sale of Badges        | ...   | ... | ... |
| 16    | 3  | 3  | " Surplus on Sale of Literature    | ...   | ... | ... |
| 49    | 3  | 10 | " Interest on Investments          | ...   | ... | ... |
| 1     | 0  | 8  | " Interest on Bank Deposit Account | ...   | ... | ... |
| 2000  | 0  | 0  | " Allocation from Toc H            | ...   | ... | ... |
| 227   | 8  | 9  | " Lamp Fund                        | ...   | ... | ... |
| £7430 | 8  | 8  |                                    | £7008 | 6   | 0   |



## FESTIVAL OF BRITAIN 1951



Those of our members who run, or help with, Youth Organisations, may like to have the address of the Festival Organiser for S.C.N.V.Y.O.—that is the Standing Conference of National Voluntary Youth Organisations. The office will be at the News Chronicle Buildings, 6-8 Ludgate Hill, near the steps of St. Paul's, and the postal address, c/o News Chronicle, 12-22 Bouverie Street, E.C.4.

### **FESTIVAL FIRES—Evening of May 3rd.**

Young people in all parts of the country will light Festival Fellowship Fires around which they will lead their neighbourhood, the old and the young, in community singing.

In London the main fire will be by St. Paul's. At approximately 9.30 p.m. a choir of a thousand young people under Leslie Woodgate will lead representatives of London's youth organisations in singing a Song of Dedication specially written for the occasion. The B.B.C. will broadcast this opening as a link for the first few minutes with the whole of Britain.

Youth organisations in other towns and villages will be able to give details for their areas.

### **Districts please note—Alteration.**

The member of the Festival Committee available for July will be **Miss E. Stevens, 107 Roding Road, Clapton Park, E.5**, and NOT Miss Jean Perry as stated in the March "Log".

### **S.C.N.V.Y.O. Festival Centre of Youth.**

The Voluntary Youth Organisations are looking forward to welcoming everybody who visits London for the Festival from mid-June to mid-September at their Centre at **St. Anne's, Soho, Shaftesbury Avenue**. Further particulars will be given later, with a list of the best routes from various Festival and Toc H centres.

## SOME SPECIAL EVENTS

Arrangements are being made for members to visit the following places. Will those who wish to join the parties please send their names and addresses to: **Miss E. Perrin, Crutched Friars House, London. E.C.3, by the date given.**

**May 5th.** West London and Home Counties Regional Rally by April 28th.

**June 2nd.** St. Albans and Verulamium by **May 12th.**

**June 30th.** Cambridge by **June 1st.**

**July 7th.** Oxford (to include punting on the river) by **June 16th.**

**June 23rd.** Garden Party at Locker's Cottage, Hemel Hempstead. Numbers not required for this unless visitors wish to be shown round the town, in which case will they please write to: **Miss B. Trend, Ivy Villa, Adeyfield Road, Hemel Hempstead, Herts.**







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# THE LOG

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ORDERS to Miss W. Adams

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addressed:

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CRUTCHED FRIARS HOUSE, LONDON, E.C.3.

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